

THE

Theological Monthly.

Published by

REV. P. ANSTADT, EDITOR AND PROPRIETOR.

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The Theological Monthly,

VOL. 2.—YORK, PA., JANUARY, 1880.—No. 1.

THE INTENDED SACRIFICE OF ISAAC.

BY THE EDITOR.

And he said, Take now thy son, thine only son, Isaac, whom thou lovest, and get thee into the land of Moriah, and offer him there for a burnt offering upon one of the mountains which I will tell thee of. Genesis xxii. 2.

Abraham was a man of strong faith.—So remarkably was he distinguished for this virtue, that it procured for him the title of the *Father of the faithful*. God had entered into a covenant with him.—He had brought him forth under the open sky and said to him, Look now towards the heavens and tell the stars, if thou be able to number them; and he said unto him, so shall thy seed be, Gen. xv. 5. As yet all the probabilities, judging from the nature of things, were against the fulfillment of this promise, for he himself was near a hundred years old, and Sarah, his wife, was ninety years old.—Notwithstanding, he believed God's promise, and this was counted unto him for righteousness, and in due time his son Isaac was born unto him, in his extreme old age, in accordance with the covenant. But a still stronger trial of his faith awaited him. As his son Isaac was growing in wisdom and stature from day to day, and becoming the joy and consolation of his old age, it came to pass, continues the sacred historian, that God did tempt him, and said unto him, Abraham, and he said here I am. And he said, Take now thy son, thy only son, &c.

Here, then, was something to try his faith. After God had promised that he would establish an everlasting covenant with him, and that in his seed all the nations of the earth should be blessed, after all this he commands him to offer up his son, his only son, Isaac, for a burnt offering! How could he reconcile God's faithfulness to his promises with this command; and what man besides Abraham would have endured so severe a trial of his faith. But Abraham's faith is invincible. He still believes that God will fulfill his promise, for with God nothing is impossible, and he believes that God can raise up his son, even from the dead. Therefore, without murmuring, without questioning the authority, or the reasonableness, or propriety of this divine command, he rises up early in the morning, prepares the wood, saddles his beast, takes with him two young men and Isaac, his son, and enters upon his journey towards Mount Moriah. What must have been the thoughts and feelings that revolved in the breast of the father, as they pursued their journey, silently and pensively along. We may well imagine, that an expression of sadness and of deep inward thoughtfulness was depicted on the countenance of the aged Patriarch, and that the two young men and Isaac would naturally form strange conjectures about the design or object of this mysterious journey. But at length they see the

mountain from afar off. "And Abraham altar. And now Abraham stretches forth said to the young men, abide here with his trembling hand, grasps the fatal knife the ass, whilst I and the lad go yonder to slay his son, but just at this moment and worship." It would not have been the angel of the Lord calls out of heaven, proper to have taken these two young and says "Abraham, Abraham, Lay not men, his servants, with him to witness this thine hand upon the lad, neither do thou heartrending scene. So he took the anything unto him, for now I know that wood of the burnt offering and laid it thou fearest God, seeing thou, hast not upon Isaac, his son. whilst he himself withheld thy son, thine only son, from took fire and a knife in one hand, and me." And Abraham lifted up his eyes perhaps a staff in the other, and thus and looked, and behold, behind him a they journeyed on together toward the ram caught in a thicket by his horns, and top of the mountain. And whilst they Abraham went and took the ram and were thus pursuing their solitary way up offered him up for a burnt offering instead of his son. And Abraham called the the mountain, Isaac said, "My Father;" name of that place, Jehovah Jireh, as it and Abram said, "here am I, my son;" and he said, "Behold the fire and the wood, but where is the lamb, for a burnt offering;" never once in his innocence it shall be seen."

It may seem to us very hard, that God and simplicity thinking that he himself should impose such a severe trial upon was to be the victim. And the father Abraham, merely as a test of his faith. only able to make this touching reply, It may have appeared to be bordering on "My son, God will provide himself a lamb cruelty, when we first read it in the Bible. for a burnt offering." But at length they But there is something more implied in arrived at the spot appointed by the Lord this transaction, than a mere test of faith. as the scene of this wonderful tragedy, The intended sacrifice of Isaac, typified Abraham built an altar, and laid the wood the nature of the great atonement which in order. But the sacred writer seems, was accomplished by the sacrifice of for wise purposes, to have thrown a veil Christ. Wonderful, indeed, were the over a part of the history of the transac- dispensations of God's providence with tions. He has told us nothing of the Abraham. Great and important prom- deep gush of feeling, of the surprise and ises, and astonishing revelations did he astonishment, of the resignation and sub- make to this pious Patriarch. These re- mission to the divine will, when Abra- velations, however, were not all made at ham made known the true state of the once, but gradually and progressively one case to his son. But as Isaac was equal- after another, as he became prepared for ly pious and devoted with his father, we the reception of them, with many years, may readily suppose that he willingly ac- sometimes intervening. Thus he is com- quiesced in this trying dispensation of manded to depart out of his father's divine Providence. It seems hard thus house, into a land which the Lord would to leave the world in the very morning of show him, and receives the divine promise life, but if it is the command of God, I that in him *all the nations of the earth* am willing to die. Do with me, my *should be blessed*. He goes forth, then father, according to the word of the Lord a stranger and a sojourner in the land He therefore suffers himself to be bound promised to his posterity, he wanders and laid upon the wood on the top of the over its verdant hills and fertile plains.

Then the boundaries of the promised land are described to him, it is to extend from the river of Egypt to the great river, the river Euphrates. He is then informed that his posterity shall not proceed from an adopted son, but a son out of his own loins; the covenant is again renewed and confirmed by the seal of circumcision. Then God's promise is fulfilled in the birth of his son Isaac, in his extreme old age. Thus far all seems plain to the aged patriarch. And now it remains for God to reveal to him in what way all the nations of the earth shall be blessed in him; for Abraham is now also prepared for the reception of this revelation. In order to accomplish this more effectually, he commands him, without any further explanation at that time, to take his son, his only son Isaac, whom he loved, and offer him up as a burnt offering. By this he was to be taught in what manner the nations of the earth should be blessed in him, and in what way God designed to make an atonement for the sins of the world, and he, as well as his son Isaac, could *feel*, at what an incalculable sacrifice God in his wisdom and love accomplished the scheme of redemption. If we examine this subject closely, we will find a most striking analogy between this sacrifice of Isaac, and the sacrifice of the Son of God.

1. In the first place it was his only son, Take now thy son, thine only son. So Christ was the only begotten son of God.

2. It was a son whom he loved, "Thine only son whom thou lovest." He had been a child of much prayer, and a son of many hopes. Children in that early age of the world were esteemed a great blessing; they were highly prized, and under the peculiar circumstances it is but natural to suppose, that Abraham had a very ardent attachment to his son Isaac, that the tenderest affections of his heart

were entwined around his only son Isaac. And would not his heart bleed, would not his bosom heave with emotion, would not all the sympathies of his nature rise in opposition to the tremendous requisition, when he was commanded to offer up as a burnt offering, to slay, his only son, whom he so tenderly loved? But Christ was also the beloved son of God. We cannot adequately conceive the intimate relation that existed between the Father and the Son, even before the world was, yea, from all eternity. It would be worse than useless to attempt to prove that God the Father loved the Lord Jesus Christ. This is a proposition so plain, that it is self-evident, and commends itself to every one's judgment as true. Arguments cannot, therefore, confirm it, nor can illustrations make it more evident. Let us therefore take the declaration of God himself on this subject, for, behold, a voice from heaven declares it, and the Spirit of eternal truth confirms it, This is my beloved Son in whom I am well pleased.

3. Isaac exercised a wonderful degree of submission to the divine will. I suppose there is no question, but that Isaac willingly submitted to this requisition, dreadful though it was, for he was by this time of such an age and strength that he might successfully have resisted the efforts of his aged father to bind him. But Isaac seems always to have been pious and devoted to the service of God, and the language of his heart most probably was: This is an awful requisition, it is a mysterious Providence, yet it is the will of God, I will submit, I am willing to die. How much is this like our Savior's agony in the Garden, when the sins of the world were pressing him to the ground, when he was sorrowful even unto death, when he saw the ignominious and painful death which awaited

him on the following day plainly before him, when his sweat fell like drops of blood to the ground, and when he exclaimed, "Father if it is possible, let this cup, (meaning those bitter sufferings) pass from me, yet, not my will, but thine be done.

4. Again, as Isaac bore the wood upon his own shoulder, upon which he was to be offered as a burnt offering, so Christ bore the cross upon which he was to be crucified.

5. Both transactions seem to have occurred at the same place. The city of Jerusalem is situated upon Mount Moriah, and Calvary, the place where our Lord was crucified, was without the walls a short distance from the city. Abraham dwelt at that time at Beersheba, a place in the extreme south end of Palestine. Now, why, it may be asked, did God command him to go to Mount Moriah, to a place which he would tell him of? Why would not any other place answer his purpose, just as well? The place must certainly be an important part in this transaction, else would God not have been so particular in requiring him to go a journey of three days to a particular spot, which the Lord himself pointed out to him. What, then, shall prevent us from coming to the conclusion, that this place where Abraham built an altar to offer up his son Isaac, was the very spot on which about 2000 years afterwards, the Son of God was crucified, and thus the great sacrifice was made, by which redemption was made possible for all who would accept the offers of salvation, and comply with the terms held forth in the Gospel?

6. The substitute that was offered in the place of Isaac, was of the same kind as those offered in the place of Christ, till he came. These are universally acknowledged to have been typical of the

sacrifice of Christ, and the Jews offered them up until Christ himself came as the Lamb of God, and offered himself on Calvary, doubtless on the very spot, where Isaac was about to be sacrificed, offered himself as the great sacrifice for the sins of the world.

When we view this transaction, then, in this light, the repulsiveness and all ideas of cruelty which we would naturally associate with this transaction, immediately vanish away. It revealed to Abraham in a very forcible manner, whilst at the same time it was a strong trial of his faith, how, or in what way, all the nations of the earth should be blessed in him. And if Abraham found it a severe trial of his faith, and painful in the extreme to the feelings of an affectionate father, thus to offer up an only and beloved son, he could also see and feel, what an incalculable sacrifice God, our heavenly Father, made in giving up his son, his only son, and his well beloved Son, to die for us. And if Isaac felt distress and agony in the prospect of a bloody and a violent death, he could also feel and appreciate the agony and the suffering of the Son of God, who died for us, even the painful, the ignominious death of the cross. And thus, although this transaction was for a short time painful and distressing to them, yet afterwards it was a source of great joy and consolation to them, and they doubtless thanked God, that he had given them such an insight into the great scheme of redemption, even though he did it in such an awfully mysterious way. To this event, it is supposed, the Savior referred, when he said to the unbelieving Jews, "your father Abraham rejoiced to see my day, and he saw it and was glad." It would appear, then, from this, that Abraham saw the day of Christ, on the occasion of this wonderful transaction. By the expression

"day" the Savior would seem to mean the day of his crucifixion, in distinction from all other days he calls this "my day," just as on other occasions he calls the time, when the Jews should be permitted to arrest him "his hour," when it is said the Jews could not take him, because his hour had not yet come, and when shortly before his death he prayed, "Father the hour is come." Abraham then, it would seem, saw the day of the Lord vividly and strikingly represented to him 2000 years before. He saw how God was going to accomplish a great scheme of salvation for the world, he saw how all the nations of the earth were to be blessed in him, he rejoiced to see this day, yea, he saw it and was glad.

Thus Abraham received a very deep insight into the nature of the atonement, he could see and feel also what an incalculable sacrifice God made in giving his only and beloved Son, to become a propitiation for our sins. O! that we had such a realizing sense of the great scheme of salvation. We could then see deeper into the length and breadth, and into the height and depth of the love of God in Christ Jesus, in that, that he so loved the world, that he gave his only begotten Son, that all who believe on him might not perish but have eternal life. Ought not our souls to overflow with love and gratitude to God, for what he has done for us, in having thus redeemed us from our lost estate, and made it possible for us to obtain eternal happiness. What return of love can we render unto him for the infinite love which he has manifested towards us?

THE GERMAN REFORMED PEACE COMMISSION.

It is known to our readers that the German Reformed Church in this country has been very much distracted during the last twenty-five years by the introduction of the so-called Mercersburg Theology, taught by Dr. Nevin. Some twelve or fourteen German Reformed ministers had gone over to the Roman Catholic church during this time. All these had imbibed this Mercersburg Theology and been carried to Rome by the logic of its system. Many others who entertained the same views did not follow out the logical consequences to the same extent and remain still nominally in the ministry of the Reformed Church. In the meantime the congregations were distracted by the introduction of an extended liturgical service, and there was imminent danger of a total schism. To avert this final catastrophe a "Peace Commission" was appointed, composed of men from both parties, to draw up articles of agreement or compromise—a common platform—on which all could stand and work harmoniously to promote the interests of their church. The commission met at Harrisburg, Pa., and was in session from Nov. 26 till Dec. 3, 1879. They agreed upon a platform in regard to Doctrine, Cultus, and Government, and presented it to the church for final endorsement by their next General Synod. It will no doubt have a happy effect in allaying controversy and discussion, although it cannot be expected to change the views that have been taught in the Theological Seminary for the last 25 years, and which most of the students of Dr. Nevin have adopted.

As this is a matter of interest to our common Protestant Christianity, we give herewith the work of the "Peace Commission," as published in the *Christian World*, for preservation and future reference.—[ED.]

The mode adopted for the purpose of reaching this result was as follows: First, all the members of the commission were called upon in alphabetical order to express their views as to the best way of reaching the desired result of a social and durable peace. There were twenty-three commissioners present, only one, namely, Elder T. J. Craig, of Pittsburgh, Pa., being absent; and two whole days were spent in this necessary work. This discussion was the more lengthened out because the roll of members was gone over twice, and many additional speeches were allowed.

The next step was to divide the whole commission into three large committees to further discuss these momentous points, and to formulate terms of peace. The first committee, of which Dr. T. G.

Apple was chairman, had charge of the important and fundamental matter of *doctrine*. The second committee, of which Dr. C. T. Weiser was chairman, had charge of *liturgical matters*. The third committee, of which Dr. G. W. Welker was chairman, had charge of *miscellaneous and governmental matters*. Having now freely discussed all matters in the body as a whole, and weighed and formulated them in the committees—which committees in each case came to unanimous conclusions,—the commission was prepared actually to *make peace*; or at least to lay down such a basis, in the way of mutual conciliation and compromise, as would lead to such a peace. The following was the final result of the commission:

THE PASTORAL OF THE PEACE-COMMISSION.

TO THE CLERGY AND LAITY OF THE REFORMED CHURCH IN THE UNITED STATES:

Dear Brethren: It is known to you every age, and to every part of the body of Christ. Verily, she has not escaped her fiery trial. She engaged in the battle opened for her, and is passing through the ordeal, on to the triumph of peace, as we humbly and hopefully pray, without experiencing the humiliation of a schism, or a rending of herself in twain.

The General Synod, assembled in Lancaster, Pennsylvania, 1878, directed a commission of twenty-four ministers and elders to convene in Harrisburg, Pennsylvania, on the 26th day of November, 1879, who should "consider and solemnly deliberate over all matters in controversy within the Church, with a view of devising a plan of amicable adjustment." This body organized as was ordered by the highest judiciary of the Reformed Church, and deliberated over the state of the Zion of our fathers for the time of one week, counseling one another by night and by day, in prayer and supplication, in the spirit of brotherly love and sacred confidence. The brethren repre-

sented the entire Church—her six district synods; her whole territory—North, South, East, and West; her institutions, ministry, and membership; her English and German elements, as well as the tendencies and shades of religious thought which are found current within her borders.

The sessions of the body were in the highest degree harmonious. The bands of peace held the members captive. The results of its labors were obtained, accordingly, under the manifest guidance of the Spirit of God, as we make bold to declare. Our common prayer ascending from the Church to God was heard—that we all may be one.

These conclusions, which we now proclaim, may indeed not prove perfectly satisfactory to all the reverend pastors and members of our communion. Some doubtless expected more; while others would rather have seen less. The commission, nevertheless, congratulates itself and blesses God for the happy fact that it has been enabled, under the great Shepherd, to successfully carry out the spirit of the instructions of the General Synod, which directs a basis of peace, in which “unity in essentials, liberty in doubtful, and charity in all things” may be maintained.

It was accordingly ordered by the commission that the conclusions at which the brethren had arrived should be given to the Church at once, in this pastoral, believing that their communication would be hailed as an answer to their long and earnest prayer. It is earnestly hoped that every heart that loves the welfare of our Reformed Church will be constrained to confess that enough has been effected by the measure so solemnly inaugurated, and so unanimously consummated, to secure a permanent and solid peace within her walls, and prosperity within her palaces.

We therefore submit to your prayerful and impartial consideration, brethren, the following as the unanimous results of our deliberation:

I. DOCTRINE.

The Reformed Church in the United States unites in the confession of her adherence to the doctrines of the Holy Scriptures as set forth in the Heidelberg Catechism, taking the same in its historical (or original) sense; and declares that any departure from the same is unauthorized by the Church; and renewedly directs all her ministers, editors, and teachers of theology, “faithfully to preach and defend the same.”

This action is not to be so construed as to forbid, or interfere with, that (degree of) freedom and theological investigation which has always been enjoyed in the Reformed Church.

In presenting the above as a basis for peace in the Church, we are not unmindful of the fact that more than this might be expected. We believe that the theological contest that has gone forward in our Church for over a quarter of a century, with earnestness and zeal, has resulted, now that it has substantially come to a close, as we hope, in bringing the Church to a deeper apprehension of the truth.

It would seem proper, therefore, that an attempt should be made to summarize, in some general way, this result. We therefore submit the following, as embodying certain points on which this commission is able to harmonize, and thus contribute toward a substantial agreement throughout the whole Church, in the peace period upon which we are now entering:

1. We recognize in Jesus Christ and his sacrifice for fallen man, the foundation and source of our whole salvation.

2. We hold that the Christian life is begotten in us by the Word of God,

which is ever living, and carries in itself the power to quicken faith and love in the heart, through the Holy Ghost.

3. We do not regard the visible church as commensurate and identical with the invisible church, according to the Roman theory, nor do we think that in this world the invisible church can be separated from the visible, according to the theory of Pietism and false Spiritualism; but while we do not identify them, we do not, in our views, separate them.

4. We hold that in the use of the holy sacraments the grace signified by the outward signs is imparted to those who truly believe, but that those who come to these holy sacraments without faith, receive only the outward elements unto condemnation.

5. We have come to a clearer apprehension of the fact that the Christian life is something broader and deeper than its manifestations in conscious experience.

6. We hold the doctrine of justification through true faith in Jesus Christ, according to which only the satisfaction, holiness, and righteousness of Christ is our righteousness before God, and that we cannot receive and apply the same to ourselves in any other way than by faith only.

7. We hold the doctrine of the ministerial office, according to which the ministers of the Church are not lords of faith, but servants, messengers, heralds, watchmen of Christ, co-workers with God, preachers of the Word, and stewards of the mysteries of God.

8. We hold the doctrine of the universal priesthood of believers over against all Romanizing tendencies to priestly power, while we also assert the proper recognition of the ministerial office in the church of Christ.

9. We affirm our confidence in the truth of Protestantism over against the

errors of Rome, on the one hand, and against the errors of rationalism and infidelity on the other.

10. All philosophical and theological speculations (in the Church) should be held in humble submission to the Word of God, which, with its heavenly light, should illumine and guide the operations and researches of reason.

II. CULTUS.

With reference to cultus we recommend to the General Synod, at its next regular meeting, the inauguration of measures for the formation of a committee properly representing the different synods and the various theological tendencies existing in the Church, whose duty it shall be to prepare an order of worship containing such offices as may be required for the services of the Church, the said committee to report the result of its labors as their magnitude and importance allow, to the General Synod, for approval and adoption as required by the constitution of the Reformed Church in the United States.

And we recommend further, that, pending the adoption of such order of worship, the various liturgies now in use in the Church be allowed in public worship, provided none of them be hereafter introduced into any congregation without the consent of a majority of its communicant members, nor when (in the judgment of the pastor and consistory) such introduction would be injurious to the best interests of the congregation; and that, until the Church shall adopt a new hymn book for the use of all its congregations, any of the hymn-books now approved by any one or more of the district synods, may be used by any particular congregation in public worship.

III. GOVERNMENT.

With reference to government we recommend:

1. That all the judicatories of the Church be requested, in the appointment of their boards and committees, to pay regard only to fitness for the position.

2. That the General Synod, as soon as it sees its way clear and the general peace and quietude of the Church sufficiently established, take the proper steps for a thorough revision of its constitution, rules, and by-laws, in order:

a. To create a more perfect organic relation between the different judicatories of the Church completing themselves in their head, the General Synod.

b. To provide for a supervision by the General Synod over all the theological institutions of the Church, by the appointment of a duly authorized committee or board of visitors, empowered at any time, when deemed necessary, to examine into the doctrine, cultus, and management of said institutions, and to report to each session of the General Synod; said board of visitors, however, not to interfere with any arrangement or authority of the respective district synods or their boards or committees.

c. To provide some mode by which all cases of appeal, involving only facts and individual disputes, shall be excluded from the General Synod, so that such

only as relate to controversies on doctrine, cultus, and constitutional construction may be brought for a final hearing before that body.

And we recommend further that the General Synod be requested to direct the attention of the Church at large to the importance of an undivided effort for her extension, and to engage diligently and zealously in the work of missions, looking forward to a more concentrated and co-operative action in that direction in the future.

Yours in Christian fellowship and love.

MINISTERS.

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C. Z. Weiser,
F. W. Kremer,

ELDERS.

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Wm. H. Seibert,
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John Kuelling,

Wm. D. Gross,

German Synod of the East.

BABOO KESHUR CHUNDER SEN

the leader of the Brahmo Somaj, is not as popular as he was a few years ago. His course has been an erratic one, as was to be expected, for he flung off the restraints of Hindu Superstition, embraced the Positivism advocated by those who praise advanced thought, and attempted to regulate his life by it—an effort in which he is still engaged. He has been tossed about as a ship without a rudder, has offended many once his followers, and is now the head of a small

coterie. But he is still an intelligent observer, and when he undertakes to describe the condition of his countrymen, gives many unquestionable facts, which few Hindoos have the courage to declare. A few months ago he delivered a characteristic lecture in Calcutta. It was a curious mixture. A large portion of it consisted of a declaration of his creed, composed of European infidelity "churned up," as an English writer says, "with Eastern hallucinations," the product be-

ing "something of a very remarkable character." He gave also his opinions in regard to Christianity in India and Christian missionaries. These have the value which is to be attached to the admission of cultivated infidels anywhere. He asks: "Is not a new and aggressive civilization winning its way, day after day and year after year, into the very heart and soul of the people? Are not Christian ideas and institutions taking their root on all sides in the soil of India? Yes; the advancing surges of a mighty revolution are encompassing the land, and, in the name of Christ, strange innovations and reforms are penetrating the very core of India's heart. Well may our fatherland sincerely and earnestly ask, Who is Christ?"

He then puts the following question and gives the answer: "Who rules India? What power is it that sways the destinies of India at the present moment? You are mistaken if you think that it is Lord Lytton in the Cabinet, or the military genius of Sir Frederick Haines in the field, that rules India. It is not politics, it is not diplomacy, that has laid a firm hold of the Indian heart. It is not the glittering bayonet nor the fiery cannon that influences us. * * * * Armies never conquered the heart of a nation. No! If you wish to secure the attachment and allegiance of India, it must be by exercising moral and spiritual influence. And such indeed has been the case in India. You cannot deny that our hearts have been touched, conquered and subjected by a superior power. That power is Christ. Christ rules British India, and not the British Government.

England has sent us a tremendous moral force in the life and character of that mighty Prophet, to conquer and hold this vast empire. None but Jesus—none but Jesus—none but Jesus ever deserved this bright, this precious diadem, India; and Christ shall have it."

He then proceeds to bear his testimony to the worth of the Protestant missionaries in such terms as these: "India is unconsciously imbibing the spirit of this new civilization, succumbing to its irresistible influence. It is not the British army, I say again, that deserves honor for holding India. If to any army appertains that honor, that army is the army of Christian missionaries, headed by their invincible Captain, Jesus Christ. Their devotion, their self-abnegation, their philanthropy, their love of God, their attachment and allegiance to the truth, all these have found, and will continue to find, a deep place in the gratitude of our countrymen. They have brought unto us Christ. They have given unto us the high code of Christian ethics, and their teaching and example have secretly influenced and won thousands of non-Christian Hindus. Let England know that, thanks to the able band of Christ's ambassadors sent by her, she has already succeeded in planting His banner in the heart of the nation."

These are the admissions of a man who is trying to be an infidel, who rejects miracles and much of the supernatural, denies the divinity of Christ and the atonement, regeneration, sanctification by grace, and all the vital doctrines of Christianity.—*The Christian Intelligencer.*

WE pluck some of our best comforts from the very midst of our trials. I have noticed that some of the sweetest berries grow on the sharpest thorns.

A REVIEW OF THE EVANGELICAL LUTHERAN MISSION-ARY SOCIETY OF EAST INDIA.

FROM ITS ORIGIN IN THE YEAR 1705, TO 1796. TRANSLATED FROM THE GERMAN OF REV. J. L. SCHULZE, D. D.

BY REV. JOSEPH R. FOCHT, HUNTINGDON, PA.—(Continued from p. 109, Vol. 1.)

CHAPTER V.

The Mission also Supported by Germany.

How much Prof. Franke has done in Germany for the mission is partly known from what has already been said. He procured the means in Germany to send a Malay printing-press to the missionaries. This they had desired for a long time, to put useful books—and especially the Word of God, in their native language—into the hands of the people. It would have been too expensive to employ a number of copyists; and the more the congregation increased the more inadequate would these means become. As their desire to have a Portuguese printing press was satisfied by England, they now also had the pleasure to have a Malay printing press sent from Germany. It was, however, no small undertaking, to furnish such a printing press. Not a person in Germany was acquainted with the Malay language, and no grammar of it was known at that time, at least not in Germany. In the first place, patterns of the Malay characters of the alphabet had to be sent from Tranquebar to Germany, after which the stamps and letters were manufactured. Mr. Ehler, who is ever to be remembered, undertook the supervision of the work, and by his faithfulness and unremitting energy, brought so many regulations of the sainted Franke into existence at Halle. He willingly undertook this important and at the same time most difficult work, and toward the close of the year 1712 he had everything finished belonging to the press, ready for shipping. To set up the press and manage it at Tranquebar, Mr. John Berlin, and Mr. Adler, a professional book printer

who was also skilled in cutting and casting letters, with his younger brother, were sent from Halle to East India. They went by way of London, where their arrival caused great joy, and at the time no one there knew how to supply the place of Mr. Fink, who had died before he reached India, with an experienced book printer. They were, therefore, well satisfied with experts from Germany. Their anxiety that the Portuguese printing press which they had sent to Tranquebar, might lie idle, was at once removed. Persons in London did everything in their power to further their voyage. By the intercession of the worthy Society, even the East India Company left some of its own goods behind to make room for the three men and the large apparatus of the Malay printing office, which they had with them. They sailed in the year 1713, in the ship *King William*, and the goods were transferred to the ship *Frederick*, free of duty. This voyage was made in seventeen weeks, a very quick and safe one. Immediately after their arrival at Tranquebar, in September, 1713, the press was put up in working order. This could not have been done so soon, if Mr. Berlin, on his arrival, had not found an expert who already had managed the Portuguese press at Tranquebar. He was also a professional book printer, by birth a German, and named Schlœricke, who had for a year superintended the Portuguese printing office, of which, however, nothing was known in Germany. With his assistance the Malay printing office was, in so short a time, put in working order.

CHAPTER VI.

Judicious Means by which the Missionary Work is Promoted.

It is here a proper place to cast a glance at the means which were employed to further the progress of the missionary work as much as possible. Far be it from ascribing them all to mere human wisdom. Providence, which qualified the first promoters of the missionary work for the careful establishment, and made so many people, both high and low, in and beyond Germany, by their rich contributions to support it, is evident. This demonstration of Providence we cannot, and dare not overlook. It would, however, have hindered the progress of the work materially, if those persons who had the management of it, had acted indiscreetly in the matter, and not availed themselves of every opportunity which prudence could dictate, if by the Divine blessing the work should prosper. After this they aimed in their mode of procedure, neither was it wanting in the first laborers in the missionary work, nor in the directors. At least they did every thing in reliance upon Divine assistance which could be done for the advancement of the missionary work, and God certainly prospered them in it, although they had to pass through many and heavy trials. To the judicious means which they employed, belong, first, the establishment of good schools and seminaries, besides the culture and preparation of useful catechists and preachers for the country congregations; finally the building of churches and school houses and other mission houses. It also proved to the greatest advantage of the work that Prof. Franke, at Halle, published the missionary reports, so that the friends and patrons had, from time to time, laid before them the condition of the mission. The advantage of these publications is-

confirmed by the interest of the readers taken in the work. These reports continually interested the friends of the missionary work, it might be of an encouraging or discouraging nature.

The first missionaries in the beginning of their labors, and as soon as they were somewhat acquainted with the Portuguese language, established schools for the poor, in which they catechised in that language. These schools were already opened in the year 1706, a few months after the arrival of the first missionaries at Tranquebar. After they had acquired some knowledge of the Malay language in which by their great diligence in the following year, 1707, Ziegenbalg, towards the end of the year, established a Malay school, which was kept in his own house. The children were instructed in reading, writing, arithmetic and Christianity. The number of scholars increased so rapidly that the boys and girls had to be separated, and the latter were instructed in domestic duties by a widow. At the same time they took the scholars to the nearest towns and catechised them in the presence of large crowds of people. Thus their first labors proved to awaken the young, and was also an advantage to many grown persons among the heathen, with whom the missionaries often held religious conversation, and thus by degrees gained access to them; some of them, after having received sufficient instruction, became converted and joined the Christian church. The number of them, at the end of the year 1709, was thirty-nine. The missionaries, however, soon discovered that their labors among the grown people were not so fruitful, on account of the deep-rooted prejudices in favor of heathenism, and the perfect indifference, as to truth and error, which peculiarly belongs to the Malay people, as with the young, whose minds were

more susceptible of truth. They therefore exerted themselves to establish schools as soon as possible, beyond Tranquebar. The first efforts of this kind, at Porriear and Tilleiali, failed; but afterwards met with better success at other places.

Now the first two missionaries also felt the want of more laborers. While new help could not soon be expected from Europe, they formed the good resolution to employ useful native citizens. They, therefore, in the year 1716, established a seminary with worthy Malay scholars from the schools, who received special instruction to become useful as school-teachers and catechists. Afterwards it became a nursery from which country preachers were taken into the service of the mission, for distant places. These native assistants found greater access to and confidence among the natives of the country than the Europeans. The first native preacher for country places was Aaron, who had already distinguished himself as a catechist at Tranquebar in the faithful discharge of his office and the good which he promoted in his visitations of the country places.

As the number of missionaries was so small that they could not properly attend to the country places or congregations, and the coming to town of the native Christians difficult, a step was taken in the year 1733, with the consent of the Missionary College at Copenhagen, to enter upon an election for country preachers. The three town catechists, Schawrimuttu, Aaron and Diogo, were proposed for this purpose. The first, who was the longest in the service, on account of old age, was not suitable for the office. Diogo certainly had good natural qualities, but needed more instruction in theology, as well as in other branches, and to become more perfect in the Portuguese and German languages. Therefore Aaron was

chosen as the most suitable person, and his ordination took place on October 28, 1733. He attended to the duties of his new office with great earnestness till the year 1745, in which, after having steadfastly endured heavy persecution, he finished his earthly career. In 1741 Diogo had been chosen as second preacher, who had by that time become more ripe for the work. He lived to the year 1781, but on account of great weakness he could not do much for the last ten years. After the death of Aaron, the catechist Ambrose was chosen (in 1748) as country preacher. He was a faithful co-laborer; but the weakness of his eyes often prevented him from attending to his duties, and at last he could only assist at the preparation for the Lord's Supper. He died in the year 1777. During the weakness of Diogo and Ambrose, the labor of attending to the country congregations fell upon Philip, a very active man, who in the year 1772 was chosen country preacher. His death in 1788 was very much lamented. I shall have opportunity to mention the other country preachers at the proper place.

We come now to the translation of the Holy Scriptures into the Malay language. This was undoubtedly one of the best means that the missionaries could employ to promote to the utmost the continuance of the work. They were not satisfied with the fact that they could now speak with the inhabitants in their own language and show them the way of life unto salvation orally. Their greatest desire now was to put into their hands the Holy Scriptures as the only source of saving knowledge. But a correct translation required an accurate knowledge of the language of the country. They redoubled their energy in order to perfectly master it. This labor, for Europeans, was very difficult, because in the Malay

language, as is well known to many of us, there are (in the Bible) numerous occurring conceptions, for which it has no words of its own. Such conceptions must, therefore, be expressed in such a manner that the inhabitants can comprehend them, which, in itself, demanded study. These were not among the least difficulties which Revs. Ziegenbalg and Pluetschau happily surmounted. Rev. Ziegenbalg made a beginning to translate the New Testament into the Malay language as early as 1708, and with the assistance of his colleague finished this important work in the year 1711. Each of them took several books of the New Testament, and each handed his work to the other for review; they also consulted several native grammarians in order to express everything correctly and comprehensively, according to the genius of the language. In the year 1713 Rev. Ziegenbalg made a beginning to translate the Old Testament. After his return from Europe in 1717 he diligently continued the work, and in the year 1719, in which he died, had reached the book of Judges. Rev. Benjamin Schulze then took his place, and from 1723 to 1725 finished the remaining books. After various revisions, and with the presents received from some friend in Europe, the whole Bible was now finished in the Malay language. From this resulted unnumbered blessings to the people, and we cannot overlook the great kindness, as has already been mentioned, extended by friends of missions, in Germany and England, by which at this early day the missionaries could do their own printing at Tranquebar. By the printing of the Bible, as well as by other publications addressed to the heathen, which had for their object the folly of idolatry, the progress of the Gospel, by the blessing of God, was promoted. At the begin-

ning a person had to pay exorbitant prices for everything put into the hands of the natives, and a large number of manuscripts had to be prepared.

The early increase of the scholars and the number of the congregations, caused the missionaries, in due time, to think about building churches and school houses, while their dwelling-house could not accommodate the continual increasing number of inmates. The first church which had been built under very pressing circumstances in the year 1709, and called "New Jerusalem," was very small. In the same year, 1709, a mission house was bought and arranged for school purposes and dwellings for the assistants of the mission. In the following year a lot was bought at Porreiar and a school-house built on it; the same was done at Filleiali. Neither of these houses could be retained on account of the hostility of the heathen living there, and the great aversion of the civil government at Tranquebar at the time. The number of children in the Malay and Portuguese schools had, in the year 1713, increased to eighty-two; likewise the number of missionaries and assistants, after the arrival of the Malay printing press and the persons belonging to it. Therefore the room in the house which was bought in 1709, became entirely too small, so that a more convenient house had to be purchased and added to it. In 1715 Rev. Ziegenbalg likewise began a free school for the heathen children which in a few months increased to seventy scholars. The heathen parents were pleased to see their children taught reading, writing, arithmetic and the Portuguese language free of expense. Similar country schools were afterwards established at Porreiar and other places, which served to lay the first germ of Christianity in the minds of the children; instead of heathen fables,

they became acquainted with Christianity of the "New Jerusalem" church was laid and useful principles for their whole lives, in 1717, and dedicated on October 11th, and their minds divested from the abhorrence of Christians. Up to this time in the year following, in the German language, and the day after in the Malay and Portuguese languages. Afterwards, in the single little church with its ever increasing membership became too small. Tranquebar, the "Bethlehem" church In 1715 was bought a roomy house and was added. Subsequently, churches were a lot belonging to it, opposite the mission house, and designed for the building built at Madras, Cudalur, Tirutschinappalli, and many other places, of which an opportunity will be afforded to write, in of it was delayed till after the return of the history of single stations. Provost Ziegenbalg, and the corner stone (To be Continued.)

THE HOLY SPIRIT AND MISSIONS.

BY REV. PREST. JAS. M'DOUGALL, JR., PH. D.

The annual recurrence of the "Week of Prayer" affords a fitting opportunity for the presentation of some thoughts upon the subject of the work of the Holy Spirit in connection with Foreign Missions, or the extension of the Gospel to the "regions beyond." And lest any should think that this work is virtually accomplished, or at least the great bulk of it, attention is requested to this statement, which is made on the highest missionary authority, viz.: that *the number of souls upon the earth who have not the knowledge of Jesus Christ, is greater than ever before.* This is startling, but not necessarily discouraging. It is not to say that the Gospel is not keeping pace with the increase of the earth's population. On the contrary, the proportion of Christians to the whole number is greater than ever, while it remains true that the actual number of the unevangelized is also greater. Let us illustrate this. Suppose in any given year the proportion of Christians is one in ten, showing an excess of nine. Let both these be doubled and we have two in twenty, an excess of eighteen. Double again; we have four in forty, an excess of thirty-six: a steadily increasing balance of the un-

evangelized. Even if we treble the Christians and only double the others, the actual number of the latter will continue to increase for a long time. E. G.:

CHRISTIAN.	PAGAN.	DIFFERENCE.
1	10	9
3	20	17
9	40	31
27	80	53
81	160	79
243	320	77

The table shows the number of Christians trebled five times and the pagan population doubled five times, yet a steady increase of the latter over the former up to the fifth term. It is only at this fifth trebling that the number begins to be reduced. It is thus with the actual condition of the world. The Gospel is advancing, and more rapidly than the increase of the earth's population, but it has not yet stopped the numerical increase of the heathen, and that it is true that the number of those who have not the Gospel is greater than at any previous time. How soon this number may cease to increase and begin to decrease, is known only to God, and depends, of course, entirely upon the future ratio of the Gospel's progress. There are, be sides, many encouraging and hopeful fac-

tors in the problem, such as the rapid spreading of Christian civilization, improved modern facilities, and freer communication and easier access to the nations. To evangelize all the balance of mankind, vast as it is, and greater than ever, may require less time than to do what has already been done. We are warranted in hoping and praying that this may be the case. Like the mustard seed, the later growth of the church may be as startling in its vigor and rapidity, as its beginning was small and weak and trying to our faith.

But, however this may be, the work, meanwhile, is upon our hands in all its vastness; yea, doubtless, at the very crisis and acme of its interest and urgency. If salvation is going actively forth to the rescue, it may well be quickened by the thought that Sin, Death and Hell are ravaging as never before among the crowded ranks of men.

Given, then, the work, let us distinctly recognize its one efficient agent, the Holy Spirit.

In the economy of Redemption, God, as the Father, withdrew from the world on the entrance of sin, and the Son came as the Revealer and Mediator.

When he had accomplished the purposes of his mission he withdrew, and sent the Spirit, who is the Executor for both the Father and the Son in the earth, acting directly upon the creature. It is now the dispensation of the Spirit, who is sent both by the Father and the Son, in covenant subordination. Christ is at the head, all power being entrusted to him in heaven and earth. He is the *Parakletos* (1 John ii. 1,) with the Father, and the Spirit is the *Parakletos* (John xvi. 7,) on the earth with men. Christ, on high, plans, superintends, directs; the Spirit, on earth, executes, performs, effects. He teaches of Christ, He leads

to Christ, He renews, creates. Nothing is done except through Him. Christ, the Mediatorial Sovereign, always on the throne, sends the Spirit to do whatever is to be done in the upbuilding and extension of his kingdom.

Yet it has pleased Him to ordain that the Spirit shall commonly *be sent in answer to prayer*.

The church, then, is, before all, a praying body. Work she surely must, but even more surely must she pray, for nothing is really accomplished except by the executive Spirit.

Remembering, then, that Christ from heaven is always superintending, ruling and directing his kingdom, and always fully conversant with its affairs, and aware of its needs, what in particular are we warranted in believing that it is his good pleasure to do for the distinctive Mission Work, (always, be it remembered, in answer to prayer,) and what special and direct activity of the Spirit may we claim, in the line of his characteristic working hitherto and from the beginning in the church?

How did He come to the assistance of the Apostles to qualify them for their great work in the beginning? Was it not in the gift of tongues? They found themselves face to face with an audience collected from every country of the earth (Acts ii. 5) and speaking every variety of foreign language. How to communicate with these people? In this emergency, Jesus promptly sent the Holy Spirit to their aid (Acts ii. 4) and they immediately began to speak with other tongues. How this was done, it is vain to enquire. The interesting point is that our missionaries find themselves confronted with the same difficulty on arriving at their destination. They are unable to communicate with the people to whom they are sent. Now, it is impossible to suppose

that the Master is not as fully aware of this emergency, as deeply concerned about it, and as ready to relieve it, as in the former case. Surely, then, we are warranted in claiming and expecting the Spirit's help for our missionaries in the acquisition of the language of the people to whom they go. Not by what we call miracle, for the age of miracles is past. But if we cannot expect miracles, shall we, then, expect no help? This were to call in question both the wisdom and the faithfulness of the presiding Master. To acquire, without grammar or dictionary or teacher, a language so as to speak it, and that upon the highest class of subjects, this is a work in which we ought to think Christ is willing to help his servants, by his linguistic Spirit, as he did on the day of Pentecost. That He did so then, is warrant for believing that he will do so again. But for this, as for all else, He will be enquired of.

So, too, with the translation of the Scriptures into the various languages and dialects of the earth. We believe in the inspiration of the Scriptures. Holy men of old spake as they were moved by the Holy Ghost. Why then should we not expect and ask that He who presided over the first expression of the divine thought in human speech, should take part in a similar work and one of almost equal responsibility and moment, viz., its translation.

Let us glance for a moment at the difficulties attending this work. The missionary arriving among the heathen, finds in their language no words answering to the best thoughts of men, how much less to the best thoughts of God! Words enough to express evil, but how few to express goodness! the trail of the serpent is over them all. But hardest is it of all to find words to express what we may call the distinctive thoughts of the

Bible: faith, trust, mercy, justice, repentance, mediation, retribution. Dean Trenchard has given us a view of the difficulty of rendering the gospel words into the Greek and Latin in the early days. Neither of these languages possessed a word adequate to express Savior and Salvation in anything like the fulness of these terms. Inferior words had to be employed with an enlarged and ennobled meaning. The incoming of Christianity has thus given to very many words a new and nobler signification. But if this difficulty was encountered in the case of the classical Greek and Latin, conceive the difficulty of rendering the Scriptures into the rude and debased languages of savage races. It is often well nigh impossible to find any word to stand for God, so mistaken, perverted and corrupt are the ideas of the heathen respecting the demons or divinities which are the object of their superstitious regard.

Now let us reflect that God is as ever jealous of his name and honor. If He sent His Spirit in the first instance to preside over the revelation of His will, why should we not believe that He still follows with the same interest, the translation of His word into the languages of the nations? Doubtless, it is among Christ's plans for the universal extension of His kingdom that this written word shall, in its integrity, be in the hands of all people. Still remembering that he is at the head, in all things presiding, must we not think that this work claims his constant attention and that He will give the Holy Spirit especial charge concerning it. Indeed, do not missionaries require an inspiration scarcely inferior in kind and degree to that which moved the holy men of old. Surely, then, this ought to come into the prayers of the church.

Again, in time past, Christ has prepared the way, by his providence and

Spirit, for the introduction of the Gospel; preparing favorable external circumstances, and even moving upon the hearts of the people, causing disgust of idolatry and awakening a vague and yet profound longing for him who is the "Desire of all nations." He is able, likewise, to constrain even unwilling testimony to himself, as he did in the case of the unclean spirit (Mark i. 24), and the Pythoness at Philippi (Acts xvi. 17). His disposition and power remaining the same, why should we not expect and ask him to continue this species of interposition? Nay, has he not often done this in the history of modern missions? opening, as he did for Paul, "a great door and effectual"?

May we not expect him to direct and bring about diplomacies, political treaties, geographical explorations, and governmental changes, all with a view to the extension of his kingdom? He has distinctly promised events of this very kind (see Isa. xlix. 22, 23, and lx. 10, 11). Now it is the Spirit's distinctive office to bring about these contributive results. And if we consider antecedent impressions upon the minds and hearts of the masses, this is, if possible, still more obviously in the line of the Spirit's working. Instead of leaving these things out of our calculations, as discontinued or suppressed, we ought to expect and claim them more and more as the consummation draws nearer. If the Spirit's working has been hitherto more generally upon individuals, is not this very fact an argument that He will hereafter largely reverse this procedure, and operate upon communities, and nations, in ever widening measure.

Yet again, Christ promised to the Seventy (Luke x. 19) and afterwards to the Apostles (Mark xvi. 18), immunity from the attacks of serpents, poisons, and "all the power of the enemy." We know how

this was fulfilled in the case of Paul (Acts xxviii. 5). Reflecting then, that the life of the modern Missionary is greatly endangered by various hostile influences, and especially by the strange and unfriendly climate, ought we not to claim the protection of Christ in accordance with his promise.

Is not their life and their work just as precious in his sight as are the life and work of the Apostles? And, doubtless, his control over nature, in all its departments, is as complete and pervasive as ever. We know, too, the influence of the human spirit over the body, in supporting and animating it, and enabling it to resist and withstand disease. We believe in the doctrine of special providence. But when may we suppose Christ more ready to order his providence than in protecting the lives of those, who, in his name, have gone to the regions beyond. If they be "full of the Spirit," is not this, of itself, a very considerable protection against climatic and miasmatic dangers? The dejected and nerveless man may be said to invite disease. Often, in the case of the body, as well as of the soul, it is true that "we are saved by hope."

This line of remark might be extended to a number of other particulars, but we will limit ourselves to a single one further.

Closely allied to physical protection and defence is the upholding and sustaining of faith, hope and zeal of the missionaries. It is easy to see how these must, in the nature of the case, be seriously tried. If it is difficult for the average Christian, in the midst of multiplied means of grace, and supported by Christian society, to maintain the spiritual life; conceive the case of the one who is isolated, made to stand alone, amid circumstances of the utmost spiritual exposure. Especially if the church, at home, is living at ease, careless and slothful; if the Missionary

has to reflect that he is called to make sacrifices and endure hardships beyond the rest of his brethren. This is well nigh more than human nature can bear. If he turns his eyes back to his native land, and beholds prosperous churches and comfortable pastorates with spacious manse and large salaries, what wonder if he envies his brethren and wonders why he should bear burdens which they escape, or why more should be expected from him than from them? And what wonder, if here and there one and another, for this and for that reason, (generally plausible enough) returns and makes himself as comfortable as the rest in a settled pastorate. Who that reads these lines will not know of more than one such instance? If there be blame in this, it is surely not altogether upon the missionary, but also upon the church which by its own lack of zeal and self-denial makes such a contrast possible between the missionary's life and her own. If the church were "full of the Spirit," the missionary spirit, she would send her life and strength pulsating to each most distant missionary station, reinforcing, confirming and inspiring every lonely toiler. Instead of beckoning them homeward (as she unconsciously does) she would wave them back with pleading and expostulating gesture whenever she saw them yielding to the suggestions of unbelief and faint-heartedness. This is a matter of greater moment than is generally understood outside of Missionary Boards and Societies. What then? Plainly this, that the Spirit's constant presence is needed both in the missionaries' soul and equally in the church at home, to maintain that pitch of devotion, that degree of consecration, by which alone the work can be effectively and economically carried on. If faith is to be allowed to fail and zeal to decline; if trained and acclimated men are to be frequently exchanged for novices, anyone can see that here will be a vast loss, not only of time and money, but also, which is far more serious, of moral force and momentum.

The church cannot afford to send out men and then neglect or forget them. The streams cannot rise above the fountain, and the church is the fountain.

If the fountain be full, the streams will take care of themselves. It is not enough for the church to pray the Lord of the harvest that he will send forth laborers into his harvest. She must maintain them there by the constant outgiving of her life and spirit. Her zeal should be always equal to theirs, and her own sacrifices always equal to those she expects them to make. And this calls for a vast accession of spiritual life. We are wont to say that the age of miracles is past. Yet who shall say that the promise of the Lord, "Greater works than these shall ye do because I go to my Father" (John xiv. 12) is not yet to find its complete fulfilment? Is it not always true of God's working, that the end is better than the beginning? Shall not the world yet see miracles of grace which shall astonish it beyond all its previous astonishment? But nothing of all this will be done, can be done, except by the Holy Spirit; and for this, for Him, God, the reigning Christ will be "enquired of"; and the "Week of Prayer" finds its chief justification as it prompts and directs this prayer.

THE BEST UNIVERSITY.—If a young man starts from a good, honest, industrious Christian mother, he graduates from a university better than that of Berlin or Edinburgh.

INTRODUCTION TO THE LORD'S PRAYER.

TRANSLATED FROM THE GERMAN OF DR. FRANZ DELITZSCH.

BY PROF. P. BORN, SELINSGROVE, PA.—(Continued from p. 111, vol. 1.)

Such was the love that the ancient church fathers cherished for this sacred prayer; such was the estimation in which it was held by them, and for the following reason: They viewed it in the light of the Holy Spirit, and prayed it in spirit and in truth. They regarded it as a divine prayer which could not be understood without divine illumination. In it they recognized the mysteries of the kingdom of heaven, the full comprehension of which, God in his wisdom, withheld from the wise and prudent, but revealed the same to babes in Christ. He who finds, in the Lord's Prayer, nothing but ordinary religious ideas, such as the natural man may find and comprehend, as they are arranged in set forms of prayers; who find nothing more than a *draft* by the creature on the Creator and Preserver; one who does not wish to know anything of the name of God as revealed in the work of redemption; nothing of the kingdom of Christ; nothing concerning the will of God as recorded in the written word, the law and the gospel; nothing in regard to justification, protection and redemption through grace; one who wishes to learn the meaning of each word and the sense of the whole from the book of Nature, and not from the sacred Scriptures,—for such an one an unbroken seal is attached to the sense of each petition: for this one the Lord's Prayer will remain an empty vase, although ornamented with costly pictures in which there is nothing to be found unless it is first filled out of the bubbling fountain of man's own inspiration. It is quite different, when we acknowledge, as the truth requires, that Jesus Christ is the germ and centre, both of the word of God and the Lord's Prayer. The Lord's Prayer is not a natural, not a legal, but a revealed, and truly a pure evangelical New Testament prayer, and, consequently, has throughout reference to Christ. It need not surprise us that his name is not mentioned in this prayer. The mention of his name in prayer was first enjoined as the time of his glorification drew nigh (John xvi. 23). To the question why the Lord's Prayer is entirely addressed to the Father, since we are to be heard for Christ's sake, Luther, in his Table Talk, replies: Christ did not wish, prior to his death, to be praised. In the first word of this prayer, a word peculiar to the New Testament, by which the Lord Jesus teaches us to address God as our Father, we have both object and end contemplated in the work of redemption through Jesus Christ. It was the prerogative of Christ, who purchased for fallen humanity the privilege of adoption into God's family, to give to his own the power of becoming the sons of God—of calling God "Father." The seven petitions in the Lord's Prayer, the fourth not excepted, stand in the most intimate relation to the work of redemption through Jesus Christ. Were we to remove the words out of their proper connection, as they stand related in the divine plan of salvation, we would unjustifiably misunderstand and misuse them all. Each single petition is similar to a rundle in the ladder of life provided by God, which, without prayer, cannot be ascended. All taken together, present, in seven characteristic ascents, a perfect representation of Christianity, and lead us onward, in the path of prayer, to a better understanding, and in securing, in a larger measure, those things which belong to the essentials in religion. The accepting of the gospel, and the establishing of a living faith in the soul, is

the theme of the first three petitions in the Lord's Prayer. He who does not correctly understand the holiness of God, will not embrace Christ; but having correct views on this point, we will be comfortless, if the kingdom of God has not come within us. This kingdom, however, has come, the kingdom of righteousness, of peace and joy in the Holy Ghost. The second petition, "Thy kingdom come," is the answering echo in the soul of the one who prays, to the gracious will of God, to save us in Christ Jesus, and formulated, would be: "*I desire to be saved.*" This longing for the kingdom of God, this hungering and thirsting after righteousness, which, although quieted, but not appeased, is the very essence, the very soul of justifying faith. The life of the regenerate, beginning with justifying faith, and flowing from Christ, must also manifest itself by a proper course of conduct. With a view to this third petition, "Thy will be done," urges the praying one to a new obedience, and, at the same time, renders him spiritually minded, and accustoms him ever to be mindful of the kingdom of heaven. Consequently, the first three petitions resolve themselves into one, according to which the people, at that time, were to be instructed concerning Christ, and faith in him, but, at the same time, the duty enjoined was easily and comprehensively applicable to all ages and circumstances of men, and, yet, presenting impliedly in the clearest manner all that was necessary on our part, in order to make us partakers of that salvation which Christ secured for us, and freely offers to us. The word faith is not mentioned in the prayer, but the first three petitions clearly point out the process by which faith is formed, and imply the union of the three points essential to the beginning and existence of faith, the three rundels, or, so to speak, the three

stations in the divine order of salvation; first, the knowledge of the divine holiness as obtained from the divine law illuminated by the gospel; secondly, the longing for that salvation revealed in Christ Jesus; thirdly, the petition for the grace of sanctification in order to the performance of every duty that the new obedience requires. The last four petitions bring vividly to our minds the needs and circumstances of the present life. They teach us to pray for the things which we need, both for the support of our temporal, and the defence of our spiritual life. The fourth petition, "Give us this day our daily bread," reminds us of the duty, as well as accustoms us, to the exercise of contentment. The fifth petition, "forgive us our sins as we forgive our fellowmen," reminds us of the need of daily repentance, and reconciliation resulting from a consciousness of our own guilt. The sixth petition, "lead us not into temptation," reminds us of the need of watchfulness, joined with a consciousness that trials and temptations await us in this life. We are also reminded of the fact, that what is expressed by the last four petitions, lies throughout in the domain of a life of evangelical faith wrought by the Holy Ghost, and have for our object that we be perfect, and thoroughly furnished unto all good works. The first part of the Lord's Prayer, reflecting something of the majesty and sublimity of the name of God, the blessedness of God's kingdom, the good and perfect will of God, here presents faith supplicating before God, as faith is turned toward God himself; the second part bringing us back to this frail life full of sins, trials and misery, here presents faith supplicating in behalf of aid for this life, as faith actively manifests itself. Is, then, the Lord's Prayer, as shown, a pure evangelical prayer? Has it throughout for its grand aim the restoration of

man to the favor of God in Christ? then the first requirement, in order that our prayer may be heard, is FAITH, by means of which the sinner is brought from a state of nature, in which the curse of the law and the wrath of God rests upon him, into a state of grace, into the relationship of an adopted child. The Lord's Prayer coming from the lips of an unbeliever, of an unconverted person, comes from one who is spiritually dead; from one who is estranged in heart from the living God. Such an one is fearfully deceived if he expects to be heard notwithstanding he may exercise an historical faith, and flatter himself with a religion based on sentimentality. Not any particular degree of faith, but that faith especially that lays hold with a penitent heart on Christ, appropriating to itself its merits, no matter whether it lays hold on him with a firm or a trembling hand, is necessary, in order to pray acceptably the Lord's Prayer; for even already this ardent longing for pardon which the Holy Spirit produces in the mind of him who is convinced by the law of his sinfulness, his ruin, and exposure to death, or in one who is harassed with temptations and doubts in regard to his acceptance with God, this longing for faith, this desire to believe, is related to the full assurance of faith, as the smouldering spark under the ashes to the bright flame, or as the smouldering flax, which the Lord will not quench, to the glare of the noonday sun. He who would pray the Lord's Prayer acceptably, must, as a matter of course, be a justified, a pardoned sinner; but such an one, according to God's word, is every one, who, in the full consciousness and realization that he merits condemnation, seeks, weary and heavy laden, rest and comfort in Christ, and who, like the prodigal son, comes to himself, and returns to the honest arms of his father. Such an one is justified, al-

though the conscious assurance of his justification is yet wanting, or having at one time enjoyed it, is now deprived of it. He can, nay he is, to regard himself as a pardoned sinner on the ground of the rock-firm promises and the infallible declarations of the divine word: "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out (John vi. 37). But in order to pray to divine acceptance, it is indispensably necessary that faith be experience, be it in a greater or a less degree. You must confess that you, by nature, like all mankind, through sin, are a rebellious and justly rejected child by your Heavenly Father who is your Creator, Preserver and Benefactor; that you, by faults of your own, have forfeited the love of God, and drawn down upon you—since God is holy and just—his wrath, but that God has freely given his only begotten Son, in order to raise you up out of your deeply sinful and degraded state, and that, in Christ, God again proffers you his love and aid. This, on your part, you must not only acknowledge, must not only apply to yourself—you must believe on the Son of God, and in order to secure again the love of your Father in heaven, you must give the honor to the free mercy of God, who, by the imputation of the righteousness of Another, the righteousness of Christ, will make you a child of God, and thus have you find your chief glory in the pure unmerited mercy of God. You must through the gospel be brought again from death unto life; become conscious that God, in Christ, is your reconciled Father to whom we have again become acceptable through the Beloved, and you must experience the influences of the Holy Spirit who sheds abroad in our hearts the love of God, and enables us to cry out in childlike assurance of faith, Abba Father! Consequently, the first word in the Lord's Prayer, is a word of faith which you cannot utter in its true meaning unless you have, through faith in Christ Jesus, free access to the Father in all assurance; and if you cannot utter this first word in its true meaning, you cannot, in truth, pray the following petitions of the Lord's prayer, for all require the same kind of utterance.

THE WAYNESBORO' DISCUSSION.

It is doubtless known to many of our readers that during the month of November a discussion on the subject of Baptism, Feet-Washing, &c., took place at Waynesboro', Pa., between Rev. P. Bergstresser, of the Lutheran Church, and Elder S. H. Bashor, of the Tunker denomination. The discussion created a great interest in the regions round about Waynesboro', and drew together a large concourse of people. The whole debate is to be published in book form and will make a volume of about 150 large octavo pages. The work is being printed in the office of the THEOLOGICAL MONTHLY. We herewith copy the preface, from which the readers will see, on what principles the debate was conducted. We may also give occasional extracts from the speeches to let the readers see what arguments were used on both sides. There will be 2,000 copies printed, and persons wishing copies should make early application:

PREFACE.

The circumstances, which led to this discussion between Elder S. H. BASHOR, of the German Baptist Church, of Ashland, Ohio; and Rev. P. BERGSTRESSER, of the Lutheran Church, of Waynesboro', Pa., are fully set forth in the lengthy correspondence, which appeared in the *Waynesboro Village Record*, commencing February 20, 1878, and ending January 1, 1879.

The correspondence settled the time, the place and the propositions.

Preliminary to the discussion the disputants met, and arranged as follows:

I. Elder D. F. STOUFFER, of the German Baptist Church, of Beaver Creek, Washington county, Md., was selected as moderator, by Elder S. H. BASHOR. Rev. W. H. KEITH, of the M. E. Church, of Waynesboro', Pa., was selected as moderator, by Rev. P. BERGSTRESSER, and Rev. I. M. MOTTER, of St. Paul's Reformed Church, of Waynesboro', Pa., was selected as the third moderator.

Rev. W. H. KEITH was chosen as the President Moderator.

II. The debate to commence on Thursday, November 20, 1879, at 10 o'clock A. M., in the Lutheran Church, of Waynesboro', Pa.

III. The "Rules of Decorum" as follows:

1. The terms, in which the question in debate is expressed, and the precise point at issue, should be so clearly defined, that there could be no misunderstanding respecting them.

2. The parties should mutually consider each other, as standing on equality in respect to the subject in debate. Each should regard the other, as possessing equal talents, knowledge and desire for truth, with himself; and that it is possible, therefore, that he may be in the wrong, and his adversary in the right.

3. All expressions which are unmeaning, or without effect in regard to the subject in debate, should be strictly avoided.

4. Personal reflections on an adversary should in no instance be indulged.

5. No one has a right to accuse his adversary of indirect motives.

6. The consequences of any doctrine are not to be charged on him, who maintains it, unless he expressly avows them.

7. As truth, and not victory, is the professed object of controversy, whatever proofs may be advanced, on either side, should be examined with fairness and candor, and any attempt to ensnare an adversary by the arts of sophistry, or to lessen

the force of his reason, by wit, cavilling, or ridicule, is a violation of the rules of honorable controversy.

IV. Each proposition shall occupy an equal proportion of time allotted to the entire discussion, unless otherwise determined by the debaters. On the final negative no new matter shall be introduced.

V. Each debater shall be privileged to employ a reporter. Also of making any verbal or grammatical changes in the report, that shall not alter the state of the argument or change any fact.

VI. The entire debate, when reported and corrected by the authors thereof, shall become the joint property of the debaters, and publication of the same is hereby authorized, the expenses of publication to be paid equally, between the debaters. And whatever may be in excess of the actual expenses of publication, as arising from the sale of the same, shall be given in equal parts, share and share alike, to the Missionary Societies of the churches, to which the debaters belong.

In the event of the failure of either party to pay one half of the expenses of publication, then the right of property therein reverts to the one paying such expenses.

VII. Each debater shall occupy thirty minutes in the delivery of his speech, and the time occupied in the discussion of the four propositions not to exceed the period of five days.

The sessions of the debate shall be from 10 o'clock, A. M., to 12 M., and from 7 o'clock, P. M., to 9 o'clock, P. M.

The debate, however, did not actually commence until November 21, 7 o'clock P. M., the delay having been caused by sore throat under which the challenged party was at the time suffering, which at one time led him to abandon all hopes of carrying on the debate, according to arrangements, but growing better under medical treatment, he concluded at length to enter into the contest, and thus the order became reversed—the challenged became the challenger, with the propositions thus arranged:

I. *That Infants of Christian parents are proper subjects for Christian Baptism and Church membership.* Rev. P. BERGSTRESSER affirms; Elder S. H. BASHOR denies.

II. *That nothing less is valid Christian Baptism but the trine dipping or immersion of the candidate under water with face forward, according to the faith and practice of the Tunker Church.* Elder S. H. BASHOR affirms; Rev. P. BERGSTRESSER denies.

III. *That the doctrine of the Lord's Supper as taught and practiced in the Lutheran Church is according to the Bible.* Rev. P. BERGSTRESSER affirms; Elder S. H. BASHOR denies.

IV. *That Feet-Washing is commanded in the Bible as a Christian Sacrament, to be practiced in the public Assemblies of the Church.* Elder S. H. BASHOR affirms; Rev. P. BERGSTRESSER denies.

The debate was attended by an immense concourse of people, and the interest continued unabated to the end of the discussion. The discussion commenced on the evening of the 21st of November, and closed on the evening of the 27th of November, in a most friendly manner.

At the end of the debate Messrs. D. B. MENTZER and Elder J. F. OLLER, of the Tunker Church and DANIEL HOOVER and DANIEL TRITLE, of the Lutheran Church, were appointed by the respective debaters as a Publishing Committee.

By subsequent correspondence between the debaters, the committee agreed that the book should be copyrighted.

P. BERGSTRESSER.
S. H. BASHOR.

WAYNESBORO', PA., December 9, 1879.

PREACHERS' SALARIES.

BY PROF. JOHN B. FOCHT, A. M., MISSIONARY INSTITUTE, SELINSGROVE, PA.

"A man he was to all the country dear,
And passing rich with forty pounds a year."

The picture of the old, well loved pastor, here presented by Goldsmith, is most beautiful, yet we are disposed to think that the kind old gentleman would have been forced to curtail his open-handed charity, if his "forty pounds a year" were not paid more regularly, or certainly, than now often happens with ministers' salaries.

No doubt the reason why the preacher very often has so precarious support, is very much because those who help maintain him do not clearly understand why they should pay at all, seeming often to think it a gift, rather than the payment of a debt. Of course it is not meant that salaries should be paid those veritable peripatetics who go roaming about the country in eager hunt of a desirable charge, appearing so rapidly, and in such numbers, that in scripture language one might aptly say: "Whosoever the carcass is, there will the eagles be gathered together." So Chancellor Crosby has said, "Our Lord tells us that the *laborer* is worthy of his hire, not every one that *offers to be a laborer*."

There are, we think, clear and conclusive reasons from a business point of view, why preachers should be willingly paid adequate salaries.

When I pay a laborer for digging a ditch, a lawyer for writing an agreement, or a physician for his skilled attendance, I do so, believing that I have received an equivalent for my money. Is this so when I pay for preaching, or is my contribution merely the evidence of good will, and not the discharge of an obligation? There is, of course, this difference between paying for the services of a preacher and paying for those of any

other man,—the laborer, the lawyer and the physician have a voice in determining how much I shall pay. The preacher does not come to the business man or the farmer and say: "I have helped you in your business, or have secured to you the results of your labor, my services have been worth, to you, five or fifty dollars." It is generally at the payers option, whether he will give much or little. Now, although the preacher does not obtain his salary in any such way, the community which has secured his services, and for whose good he labors, whether they be church members or not, is under as clear obligation to pay his salary, as to pay any other debt.

No section of country is ever desirable as a place of residence, or of business, unless there is safety of life and property. However favorable in other particulars as to climate, productions, &c., if there be lawlessness and immorality, strangers will be slow to settle in it, and capitalists will hesitate to make investments. Prosperity and business confidence will be found where there is a healthy moral sentiment,—the presence or absence of such sentiment has much to do with the value of property, security in business transactions and safety of person. It pays a community in dollars and cents, as well as in better things, to have in it the influence of careful, God-fearing preachers. No other influence tends so directly and efficiently to purify and preserve public morals, as the pulpit. If preachers are true to their calling, they teach and exemplify a system of morals as far above and beyond any human system as its divine author in life and teachings excelled all other teachers.

What is true of a community, and in general, is also true in particular congre-

gations. It does not pay a congregation to be without a pastor. The salary may be saved, but there must be inevitable loss in the lack of interest, always following such suspension, as well as in frequent decrease of membership.

Thus, instead of being an object for charity, the preacher is one of the most useful and most necessary men in a community, usually well earning all he receives.

The conditions which a preacher must meet are such as to entitle him to a comfortable salary. He must appear well in society. He and his family should be so clothed and cared for, that they will be able to appear respectable to visitors, or in the families of the parish. But going beyond this restricted notion of society, and considering it in the broad sense of association with men, the preacher must appear a man among men. Having become conversant with current events and thought, he must possess the ability to so select his position and guard his utterances, that he may not seem a partisan, and thus only offend where he should direct. He should be an influential man, one whose opinions are worth asking, because they are carefully and wisely formed. Now, all this requires care and time, and as the good to be secured is great, the preacher should be compensated.

Further, he must have access to the thoughts of others. Unless he be active, studious and critical, soon common place and monotony will be found, instead of freshness and vivacity. He must have books, the current literature, must become acquainted with men and methods. He should have the means to secure all these; they are the tools with which he is to work.

He must have, in addition, that without which social qualities and intellectual force, can avail but little; he must be a

man of piety. Most people prefer a deeply religious man as a preacher, but his piety is not marketable. Those who are skilled in such work, and who have, in addition, undoubted honesty, are chosen as cashiers of banks, treasurers of corporations, and the like. These do not sell their honesty, but without it their services would not be in demand. The minister does not sell his piety, he does sell his services, which are valuable, because of his piety. This is cultivated, not for the sake of the compensation received for services rendered, but for its own sake. The minister's calling is a sacred one, having to do with all important matters pertaining to the human soul, and requiring for the proper discharge of its duties, most noble qualities of heart. These are not sold when he receives a salary. They belong to the domain of religion, his services to that of business exchange. The holy vocation of the minister seems to blind many to the true business relation of preacher to people. It is certainly his business to do good, and those who are benefited should support him.

We occasionally hear or read of judges who refused gifts, fearing lest on some future occasion it might interfere with the freedom of their judgment. It is evident from the character of the work to be done, that the preacher also must be left unembarrassed by any such sense of obligation as will hinder the full presentation of truth applicable to the wants of his hearers. It would certainly seem churlish to refuse a well meant gift, especially as preachers are usually in condition to appreciate gifts, but certainly the acceptance of a valuable present from a wealthy parishioner will not make more pleasant the disagreeable duty of pointing out the sinfulness of his dishonest business practices, or of rebuking him for

lack of faithfulness in christian service. A fine coat is a very desirable thing, but it can not be much satisfaction to think, whenever it is put on, that the subject of intemperance must be left untouched, as the donor has a distillery. It must certainly require much of an effort, if indeed it be possible, to rid ourself of the feeling that he is doing an unkindness in openly rebuking the sins of which those who have been his benefactors are guilty. It is said that soon after the return of a New York clergyman from a European tour, paid for by some of his people, he called attention to some glaring inconsistencies of which some of the chief contributors were guilty. It is to be hoped that they appreciated the Christ-like spirit that would prompt a man to a duty so unpleasant. Too often such an effort for the good of his hearers operates to the disadvantage of the preacher, as those affected by his remarks, instead of correcting their lives, stop paying to his salary. As he goes home from church,

Deacon Smith says to himself: "Everybody knew that the preacher meant me, when he talked about ministering to widows and orphans. Of course, I might have let Widow Jones stay in one of my houses, but that is my business. I don't pay the preacher to show my actions up before the people." And so the preacher gets two dollars less. Such men evidently look upon it as a matter of benevolence on their part, and not as the payment of that for which they have received an equivalent.

It is not our purpose to discuss, how much preachers themselves have done to give rise to such wrong views, but certainly not a little. If preachers, proverbially poor business men, were always careful to see that the matter of salary was agreed upon and attended to as any other business affair, there would be less trouble. A clear understanding in the call and final yearly settlements, with notes, would do much to remedy matters.

JANUARY 22d, 1880.

MARTIN LUTHER'S WILL.

The will of Martin Luther, discovered not long ago in the archives of the Evangelical Synod of Hungary, is published. In it he leaves all his property to his wife, Catharine, because "she has always treated me as a pious and faithful wife should treat her husband; because she has always loved me, respected me, and taken care of me, and because—Heaven be thanked for that rich blessing—she has given me five living children and educated them." He believes also that she will pay the debt of 350 florins (\$525) which he still owes. Another reason for bequeathing all to her is: "Because I will not that she shall be dependent of the children, but the children shall be dependent of her, for they shall respect

and obey her, such as the commandment of God says. I have often seen, and I know from experience how, in spite of this commandment, the devil will allure and incite children, even the most pious, through envious and malicious lips, especially at the times when the sons take wives and the daughters marry."

The last paragraph of this naive document begins with a sentence not over complimentary to the lawyers. It is this: "Finally, I beg all and every one that, as, for certain reasons, I have used no lawyer's forms or phrases, they will acknowledge that I am I myself, and do it publicly, for I am known in heaven and on earth, yea, even in hell, and I have authority enough and enjoy respect

enough to make my word believed better than that of a lawyer."

The will was signed "on Epiphany Day, 1542," by Martinus Lutherus, was witnessed by Philip Melancthon, Kasper Erneiger and Johannes Bugenhagen, and

disposed of a small property in Zubstorff, a house, and "cups and jewelry, such as rings, chains, and medals, which people have given me, and chalices of silver and gold;" and these articles he values at about one thousand gulden.—CH. INT.

ARE SYNODICAL PLATFORMS BINDING?

We clip the following from the *Christian Intelligencer*, that endorsed and copied it from the *Presbyterian*:

"The *Presbyterian* said last week what every honest man will agree with, namely, this: "As to the uses of Creeds in the establishing and continuance of ecclesiastical fellowship we have little to say. Liberty of thought is the right of every individual. Freedom to examine God's Word, and to interpret it, should be accorded to every man. No man should deny this right, and no Church should hinder any one in its exercise. But liberty of association is just as clear and precious a right as liberty of thought. Men have an unquestionable right to associate themselves for the maintenance and spread of any great doctrine or system of doctrines which they think valuable or precious. And they have a right to do this unembarrassed by the presence of enemies in their fold. No man should seek entrance into an association whose doctrines he repudiates; nor should any man, finding that his views have changed, continue in the association from whose tenets he has departed. The world is wide enough for all manner of opinions and creeds, and no one should complain, if a truth which is burning in his heart should compel him to stand outside of all church organizations, or to compel him to leave one he may have thoroughly loved."

Liberty of thought and freedom to interpret God's word is a principle conceded by all Protestant denominations; it is the precious and inalienable privilege secured to us by the Reformation, the right of private judgment.

The writer of the above paragraph assumes that exercise of this liberty of thought and freedom to interpret and examine God's word may lead him to change

his views and depart from the tenets or the creed of the denomination to which he belongs.

The Roman Catholic church has undertaken to place an effectual bar against such a result. She denies the right of private judgment to her membership in the interpretation of scripture, and discourages the reading and study of God's word. The church interprets the scriptures for her members, and thus forestalls the possibility of departing from her doctrines.

But in the Protestant churches the utmost freedom to examine and interpret the scriptures is allowed and encouraged. But, if in the course of honest and earnest Bible study, a man should arrive at views differing in some respects from those entertained by his denomination, we would regard it as a species of bigotry, intolerance, a persecution to require him to forsake the church of his fathers or of his choice.

Of course, when a man changes his views on a fundamental doctrine of the Christian religion, the case is changed. If, for instance, he should deny the inspiration of the Scriptures, or the divinity of Christ, or the necessity of a Savior, or the existence of a future state of retribution, he would find the church in which these doctrines are constantly taught and insisted on, no longer a congenial association for him, and he should therefore separate from its communion.

But if a truth is beaming in a man's heart, which truth he has derived from an honest study of the Bible, it would be a

cruel tyranny to compel him to leave a church which he thoroughly loves, because he may differ in some non-essential point from her creed.

The writer of the paragraph above quoted rests his argument on the fallacious assumption, that our churches are organized merely "for the maintenance or spread of any one great doctrine or system of doctrines." Is the Presbyterian church organized merely for the maintenance and spread of the doctrine of election and reprobation? Does the Methodist church exist merely to maintain and spread the doctrine of sinless perfection or entire sanctification? Is the church of England organized merely to maintain and spread the doctrine of Apostolic succession? Is the Lutheran church in existence merely for the purpose of teaching and spreading the doctrine of the corporeal presence? No, verily. Christ established his church on earth for the propagation of the fundamental doctrines of the gospel, whereby the glory of God and the salvation of souls is promoted, and in which all Evangelical Protestant denominations essentially agree.

What would the *Presbyterian* or the *Intelligencer* do in a case, where a denomination changes its doctrinal position. All Protestant denominations have changed, since the 16th century, or at least relaxed the rigor with which they hold their distinctive doctrines. Sometimes a great and influential man may change the doctrinal position of a whole denomination, as is strikingly illustrated at the present time in the case of Dr. Nevin and the German Reformed church. The whole body of the church, laity and ministry, are not all carried away with the change at once; some dissent, a contest ensues, but the Nevin party gain the predominance and establish a new system of doctrine by a majority vote.

Something similar has taken place in the Lutheran church of this country. Since we were ordained, the Gen. Synod has changed her doctrinal platform by a formal vote. But can that vote change the doctrinal convictions of those who voted in the negative? Can it transform the convictions of the thousands, who were not present and took no part in the discussion? Suppose in a year or two she should change her doctrinal platform again, must all those who cannot conscientiously follow in these changes, as a flock of sheep would follow the bell-sheep, forsake the church of their fathers, and give up their birth-right?

We know not how often the Synod of Pennsylvania, the Old Mother Synod of the Lutheran church in this country, has changed her doctrinal platform, or how often she may change it in the years to come—for she is still tinkering at it—we only know that she was first Evangelical, or what was then called Pietistic, under her founder, Muhlenberg, and his co-laborers; then Rationalistic, in the succeeding generation; and now she is becoming more and more hyper-orthodox under the influence of the so-called Missouri Lutherans who have immigrated to this country.

Now, must a man, in order to retain his membership in the Lutheran church, follow these synodical organizations through all their doctrinal meanderings? We think not.

For our part, we have never seen cause to change the doctrinal position of our ordination vow; namely, that the principal truths of the word of God are taught in a manner *substantially correct* in the doctrinal articles of the Augsburg Confession. And we claim just as good a right to membership in the Lutheran church as the most ultra symbolist, who has come in since. Let us hold to the good old principle of Augustine: "In fundamentals unity, in non-essentials liberty, in all things, charity."

HOMILETICAL.

A WEDDING SERMON.

- What therefore God hath joined together, let not man put asunder. Matt. xix. 6.
- THEME: *The doctrine of Christ concerning marriage.*
- I. Its binding character, as instituted by God:
- II. Its decay in the progress of history;
- III. Its prepared restoration under the law;
- IV. Its transformation by the Gospel.—
LANGE.

FOUR THINGS NECESSARY TO CONSTITUTE A CHRISTIAN.

- Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him to a man who built his house upon a rock, &c.—Matt. vii. 24-26.
- I. Faith *makes* a Christian;
- II. Life *proves* a Christian;
- III. Trials *confirm* a Christian;
- IV. Death *crowns* a Christian.—HOEFFNER.

CHILDREN OF THE BIBLE.

1. Adam—man.—Gen. i. 26, ii. 19, v. 5.
2. Isaac.—Gen. xxi. 3, 6, 8, xxii. 2, xxxv. 27, 29.
3. Moses.—Ex. ii. 10, iii. 2-6, 14, Deut. xxxiv. 5-7.
4. Joseph.—Gen. xxx. 24, xxxvii. 3-8, xxxix. 6.
5. Samuel.*—1 Sam. ii. 18, i. 25, iii. 19-21, vii. 3, 15-17, viii. 1-5, xxv. 1.
6. John the Baptist.—Luke i. 5-15, 80, Matt. iii. 4, John i. 19-28, iii. 23-36, Matt. xiv. 3-12.
7. Jesus.—Mal. iii. 1, Matt. i. 21, ii. 24, iii. 13-17, iv. 1, v. 1-3, viii. 1-3, ix. 1, 2, x, xxvii. 29-50.
- *Samuel, son of Elkanah, of the tribe of Levi, born 2848, died in the 98th year of his age. SHANNON.

HEAVEN.

- I. Heaven described.—John xiv. 1-3, Rev. xxi. 1-6.
- II. Its Ruler.—Matt. v. 34.
- III. Its inhabitants redeemed from among men—as to numbers, origin, character and employment.—Rev. vii. 9-12, Rev. xxi. 27.
- IV. The road that leads thither.
1. It is a narrow way.—Matt. vii. 14.
2. It is the way of repentance and confession of sin.—Luke xiii. 1-5, 2 Cor. vii. 9-11, 1 John i. 8, 9.
3. It leads through the blood of Christ.—Rev. vii. 13-15.
4. It is the way of faith.—Gal. iii. 26, 2 Cor. v. 7, Heb. xi. 1-40.
5. It is the way of obedience.—1 John ii. 17, Matt. vii. 21-23.
6. It is the way of a virtuous and Godly life.—Matt. v. 1-9, xxv. 31-40, 46, Col. iii. 12-14.
7. It is the way of self-denial.—Matt. xvi. 24, v. 29, 30, Rom. viii. 1, 13, 14, Gal. v. 19-21, Col. iii. 1-9.
8. It leads through many trials.—1 Pet. iv. 12, 13.
9. It is the way of joy and peace.—Matt. v. 10-12, Ps. xxxvii. 37, Isa. xxxii. 17.
- V. Are you on this road? Apply the nine features of the road above given.
- VI. Will you travel it to its end?—Jas. i. 12, Rev. ii. 10.
- VII. What then?—Rev. vii. 15-17, Matt. xiii. 43.
- VIII. What now?—Matt. vi. 19-21. ZIEGLER.

SAYINGS AND DOINGS OF THE LITTLE FOLKS.

A bright little fellow of four, the son of a former pastor, and who attends the infant class in Sunday school, received one Sunday morning a card on which were the words, "Pray without ceasing." After his mother had explained the text, he said, "I'll take care I don't show this to the minister; he prays long enough now."

"When was Rome built?" asked a school teacher of the first class in ancient history. "In the night," answered a bright little girl. "In the night!" exclaimed the astonished teacher; "how do you make that out?" "Why, I thought every body knew that Rome was wasn't built in a day," replied the child.

I said to my little girl one day: "What a large forehead you have got! It is just like your father's. You could drive a pony-carriage round it." To which her brother, five years old, said: "Yes, mamma; but on papa's you can see the marks of the wheels."

A little six-year boy astonished his mother by exclaiming, "I wish I was an angel!" Wondering what holy thoughts were filling his young mind, she waited for a reason. "Then I could see all the circuses at once."

Tommy: "What does it mean, Sissy, 'laying up something for a rainy day'?" Sissy: "Don't know, Tommy; s'pect it means borrowing a friend's umbrella and never returning it."

Johnny: "Grandma dear, will you lend me a pencil? I want to draw some ladies." Grandma: "No, dearie, you must not draw on Sunday." Johnny: "Not if I put on their Sunday mantles?"

Father: "But, Charley, again I see no improvement in your marks." Charlie: "Yes, papa, it is high time you had a serious talk with the teacher, or else he'll keep on that way for ever."

A LITTLE MISSIONARY.

In one of the schools at the West End of York, one of the little boys, during recess, uttered a profane word. A little six-year old immediately reproved him, led him to the rear of the school house, the rest following—and there knelt down with him and prayed for his forgiveness.

At Boston a little girl was entertaining me very pleasantly in the parlor, while I was waiting for a friend to come down stairs. I said to her, "You go to Sunday school?" "Oh yes." "You have a good teacher?" "Yes, indeed, I have a splendid teacher, a magnificent teacher." "Then I suppose you prepare your lessons during the week?" "Certainly," she answered, "teacher *makes* us do that." I said, "Give my compliments to your teacher. A teacher who *makes* her scholars prepare their Sunday-school lessons during the week must be a very good teacher." "Well," she said, "I don't mean she *makes* us," thinking her way of stating it had reflected on the spirit of the teacher. "I don't mean she *makes* us get our lessons, but she teaches us so *that we love to get our lessons*." So I multiplied the compliments a hundred-fold, and said, "A teacher who teaches so as to make the scholars love to get up their lessons is indeed a splendid teacher, —a magnificent teacher."—J. H. VINCENT.

Teacher: "Which of you can mention three animals that live in Africa?" Johnny: "I can, Mr. Ferule." Teacher: "Well, let's hear." Johnny: "Two monkeys and a parrot."

"Jennie, what makes you such a bad girl?" "Well, mamma, God sent you just the best children He could find, and if they don't suit you, I can't help it."

"There is no rule without an exception, my son." "Oh, isn't there, pa? A man must always be present when he is being shaved."

WIT AND WISDOM.

A clergyman said a clever thing the other day to amuse his congregation; namely, that there was still many a one who, whilst engaged in singing apparently with all his heart the lines,

"Were the whole realm of nature mine
That were an offering far too small,"

was diligently engaged, with one hand in his pocket, in scraping the edge of a three-cent piece to make sure it was not a dime.

First Visitor: "Ah! how have you been all this time?" Second Visitor: "Well, not quite so well lately. I fancy somehow I've got a touch of the gout. First Visitor (speaking feelingly):—"Fancy, my boy. H'm! If you had a touch of the gout, you wouldn't fancy; you'd know."

At a reception in London given in honor of a distinguished American, who was rather dark, having been much tanned, an elegant lady, a professional beauty, kindly inquired of the dark-complexioned American, "Is your tribe at peace with the whites?"

Native Joker (dissembling): "It's been very fine here for the last week." Tourist (who has been kept in by the showers, indignantly): "What's been very fine here?" Native: "The rain. Very fine rain." [Exit Native Joker, hurriedly.]

Heavy Merchant (to young man.) "You are now in my employ six weeks; your conduct, your acquirements, are admirable; but what I admire most is the punctuality with which you come half an hour too late every day."

What claim can Switzerland advance to be considered a larger country than China?—She can point to upward of twenty cantons, while China can boast of only one.

What is always in fashion?—The letter F.

A modern philosopher thinks it is a mistake to suppose that women have stronger attachments than men. A man is often attached to an old hat; but, he asks, "Who ever heard of a woman being attached to an old bonnet?"

Soph: "When does Easter come this year?" Sen: "On the 28th of March." Soph: Yes, but I mean what day of the week." Sen: "On Sunday, of course." Soph: "Why, does it always come on Sunday?"—COL. MONTHLY.

Ignorant young Man (to Professor Tyndall.) "Professor, how is a man to tell a mushroom from a toad-stool?" Professor. "By eating it. If you live, it is a mushroom; if you die, it is a toad-stool."

"Every cookery-book," said Jones, "ought to be illustrated." "Precisely," said Smith. "I quite agree with you there; for, don't you know, what is the good of a dinner without *plates*?"

"I have a love-letter," said the servant-girl to her mistress. "Will ye rade it to me? And here is some cotton wud ye stuff in yer ears whole ye rade it?"

A man sometimes parts his name in the middle for euphony and beauty. Even Jacob has a good effect on a card when placed as J. Cob Smith.

"Yes, I want my daughter to study rhetoric," said the Vermont mother, "for she can't fry panckes now without smoking the house all up."

A newspaper reporter who died recently left a large sum of money behind him. In fact, he left all the money there was in the world.

An Adams county pedagogue asks seriously why the "man in the moon" cannot be seen with a telescope.—C. MON.

It is the poorest way to get up in the world to be continually down in the mouth.

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